Fellowship in Prayer

"For a world united in prayer"

The deeper we look into nature, the more we recognize that it is full of life, and the more profoundly we know that all life is a secret and that we are united with all life that is in nature. Man can no longer live his life for himself alone. We realize that all life is valuable and that we are united to all this life. From this knowledge comes our spiritual relationship to the universe.

—Albert Schweitzer

lume XVI OCTOBER 1965 Number 5

OUR PURPOSE

To promote the practice of prayer among ALL religious faiths whose fundamental belief is in God, regardless of race, creed, or color, and whose tenets include the universal attributes of truth, honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind.

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FELLOWSHIP IN PRAYER

22 East 29th Street New York 16, N.Y.

Volume XVI October 1965 Number 5

TIMELY ADVICE FROM ANCIENT INDIA

At a reception given in New York by the Asia Society to celebrate the publication of his English version of THE MAHABHARATA, Chakravarti V. Narasimhan, Under-Secretary for General Assembly Affairs at the United Nations, emphasized certain aspects of the three thousand five hundred year old classic that make it appear strikingly up to date. At one point a Pandava warrior "applied the fierce weapon called Pramohana, which had the effect of depriving the opposing foe of their senses." Hearing of this, a Kaurava warrior, with the weapon called Prajna, "neutralized the Pramohana weapon." In a subsequent battle a Kaurava warrior took a blade of grass, "inspired it with the proper mantras," and released it, threatening the destruction of "the three worlds" by fire. The Pandava Arjuna, on Krana's advice, countered this threat by releasing a celestial weapon of his own which had equivalent power. In response to the pleas of two sages, Arjuna withdrew his weapon, but Asvatthama, the Kaurava, lacked the power to recall his missile, and could only redirect its course.

Such passages remarkably foreshadow the gases, missiles, and antimissiles of our day. Is it possible, asked Mr. Narasimhan, that the ancient Indians possessed the secret of atomic energy, and that the secret was lost, to be rediscovered in our time?

Although the main narrative of THE MAHABHARATA is the story of a great war, filled with acts of violence and revenge, its essential theme might well be pondered by every head of state in the twentieth century, is contained in fewer than fifty words:

"In all cases, war is evil. Who that strikes is not struck in return? Victory and defeat, O Krsna, are the same to one who is killed. Defeat is not very much better than death, I think; but he whose side gains victory also surely suffers some loss."

— From PLEASURES OF PUBLISHING,
Columbia University Press.

EDITORIAL

PEACE MISSION

AS THIS ISSUE goes into circulation, an event of profound religious significance is to take place in New York—the arrival, for the first time, of a Roman Catholic pontiff to the country. As Pope Paul VI, personification of the Vatican, makes the unprecedented journey he also symbolizes the current effort toward rapprochement among religious groups of all kinds.

There is no doubt that Pope Paul's scheduled plea for peace at the United Nations will have deep impact around the world—if not in immediate political response certainly in the minds and hearts of sympathetic listeners. Those of a less sympathetic bent, too, can be expected to be affected.

Much importance can be given, too, to the public appearances of of the head of Catholicism—a lengthy motorcade through the metropolitan area and the celebration of a Mass before a huge throng at Yankee Stadium.

Perhaps, however, the most important development surrounding the unprecedented papal journey is one of less sensational—but deeply significant—nature. This the simple knowledge that as Pope Paul travels, the prayers of men of all religious faiths will be with him. Petitions for the success of his mission will emanate not only from Catholics but from numerous non-Catholic sources.

It is becoming increasingly clear that in the current practice of reciprocal prayer—and in many cases joint, simultaneous prayer—by men whose faith takes differing outward forms, lies the main basis for hopes of religious unity. In one, vital sense, that unity can be realized as Christians, Jews, followers of Islam or adherents of any faith which has

a fundamental belief in God, find common spiritual ground in prayer.

These comments are not intended to over-simplify the problems of religious disunity. Sharp differences, tragic separations, deeply imbedded animosities do and—unfortunately—will continue to exist. These cannot be minimized. But at the same time, it also is too easy to ignore or brand as superficial the practice of prayer together.

To an ever-increasing degree it is being accepted that men seeking peace and brotherhood cannot continue this effort on their own wisdom and courage alone; spiritual guidance is needed and must be humbly and reverently requested.

ALBERT SCHWEITZER

1875 - 1965

IT IS NOT superfluous here to add to the volumes of material already written around the world about the late Dr. Albert Schweitzer. Too much cannot be said about some individuals, and among them virtually none towered over the humble physician of Lambarene in the jungle of Gabon. With his passing at the age of ninety, the world was understandably saddened. At the same time, the grief was conditioned by the knowledge that during the many years of life he was given, Albert Schweitzer did not compromise his dedication, his consuming love for all living things.

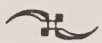
As stated by the ecumenical weekly, *Christian Century*, "In all Christian history there have been only a few rich young men who have surrendered everything to obey that One who says, 'Follow thou me.' Albert Schweitzer was one of them." Noting that the great musician, theologian, philosopher and physician had his critics as well as his admirers, the magazine added that the testimony of his detractors also served to honor Dr. Schweitzer. The editorial continued:

"When he had passed his seventieth year musicians said that his technique at the organ had slipped. This, about a man who with his own hands had dug latrines, sawed wood, set broken bones and operated for hours on the human body. Doctors, going to Africa to see a saint, returned with supercilious complaints about Lambarene's antiquated equipment and Schweitzer's apparent indifference to Western codes of sanitation. But while the doctors who insisted on the latest and best methods and instruments came and went, Schweitzer stayed. The critics said—and they were correct—that Schweitzer was paternalistic in his treatment of the natives. But he healed 60,000 of them and for good measure gave them hope. . . ."

Dr. Schweitzer stirred controversy as a theologian, but his views cannot be dismissed. In his *The Quest of the Historical Jesus*, he wrote: "But the truth is, it is not Jesus as historically known, but Jesus as spiritually arisen within men, who is significant for our time and can help it. Not the historical Jesus, but the spirit which goes forth from Him and in the spirits of men strives for new influence and rule, is that which overcomes the world."

There is some question whether Dr. Schweitzer's rustic hospital will be maintained in the same way as when he was in charge. His daughter, who worked with him as did his late wife for many years, has vowed to carry on. She said families of the sick and injured still will be allowed to stay at the hospital to cook and care for their own. The Gabon government, however, has indicated the old structures may be razed and replaced by a new modern hospital.

But no matter what material changes may take place, nothing can change or detract from Dr. Schweitzer's dedication and accomplishments. The spirit of the man, which will endure, cannot be altered.



"The only way out of today's misery is for people to become worthy of each other's trust."

— Albert Schweitzer

SEVENTY TIMES SEVEN

Albert Schweitzer

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but Until seventy times seven. (Matthew 18: 21-22)

One morning you get up and you step out of your hut. You see, coming toward you, a man everybody knows to be mean. He swears at you. You remember that Jesus said that one should forgive—and you keep silent instead of getting into a fight.

After that, your neighbor's goat eats the bananas of your dinner. Instead of quarreling with your neighbor, you just tell him what his goat has done; and you add that it would be just that he replace the bananas. But he denies it all and says that it was not his goat. You go away calmly and remember that God makes grow so many bananas on your plantation, that it would be futile to argue over some fruits.

After that you meet a man to whom you have given ten bunches of bananas to sell on the market. He brings you only the money for nine

Albert Schweitzer was born on January 14, 1875 in Kayserberg (Alsace) as the son of a Protestant Minister. His early youth was spent in Guensbach. He went to school in Mulhouse and Strasbourg, where he obtained his Bachelor of Divinity degree in 1898. After short stays in Paris and Berlin he obtained his Doctorate in Philosophy and his Master in Theology again in Strasbourg. Already well-known as an organist and an authority on J. S. Bach, as a lecturer in Philosophy and as an author of important theological publications, he decided at the age of thirty to consecrate his life to the underprivileged. He obtained his Doctorate in Medicine in 1912 and set out to Lambarene (Gabon) under the auspices of the French Mission Society of Paris, as a Mission Doctor. Except for interruptions during the wars, Dr. Schweitzer has remained at Lambarene now for almost fifty years. He has received many citations, awards and prizes, among them the Nobel Peace Prize and the Goethe Medal.

bunches. You say that this is not enough. He says that you made a mistake and gave him only nine bunches. You are about to tell him to his face that he is a liar. But then you remember your own lies—and that you want God to forgive them to you; so you go home quietly.

You are about to light the fire when you notice that someone has taken the wood which you have brought from the forest the day before and which should have lasted you a week. Once more you force yourself to be calm. You refrain from searching your neighbors' houses and you do not complain to the chief.

In the afternoon you are about to go to work on your plantation when you see that someone has taken your good bush-knife and has put an old and notched one in its place. Looking at the tool, you know immediately who has done this. But then you think that you have pardoned already four times and that you will have to do it a fifth time. And though the day has brought you many annoyances, you are happier than ever: Why? Because your heart is glad to have obeyed the commandment of our Lord Jesus.

In the evening you want to go out fishing. You want to take your torch from a corner of the hut. But it is not there. You are furious, and you say that you have forgiven enough today and that you will lie in wait for the thief. But once more the Lord Jesus makes your heart be quiet, and you go to the river with a torch borrowed from a neighbor.

There, you discover that your pirogue has disappeared. Somebody else is using it to do his fishing. In anger you hide behind a tree to watch for him, and you promise that, at his return, you will snatch his fish away from him and have him pay a just penalty. But your wait lasts so long that the Lord Jesus once more scores a victory: When the other comes in early in the morning and is amazed to see you coming out from behind your tree—instead of greeting him with your fists you say that the Lord Jesus has forced you to pardon him, and you let him go. You do not even ask him to give you the fish he has taken if he does not do it of his own accord. But I think that he will do it, because he will be so surprised

that you are not making palabra.

Then you go home, joyful and proud to have been able to forgive seven times. But suppose that on that day Jesus comes to your village and you present yourself before him to be publicly commended for your good actions. Not at all! He will only tell you, as he did to Peter, that seven times is not enough, that one should pardon one times seven times, two times seven times, three times seven times, and many times seven times—if you want God himself to pardon you as well, always.

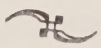
Amen.

"Thy will be done on earth."
On bended knee we pray;
Then leave our prayer before the throne,
And rise and go our way.

And earth is full of woe
And war and evil still—
For lack of men whose prayer is: "Lo,
We come to do Thy will."

"Thy will be done on earth";
Lord, grant me grace to see
That if Thy will is to be done,
It must be done by me!

— William Pierson Merrill



You give but little when you give of your possessions. It is when you give of yourself that you truly give.

— Kahlil Gibran

THE PRAYER CIRCLE

Elizabeth Searle Lamb

Have you ever stood in a quiet twilight and thrown a pebble into the still waters of an icy mountain lake? Have you watched as the pebble produced its first circle, then another and another? *A prayer should be like that pebble, producing its first reaction in your own soul, in the innermost recesses of your mind and heart, and then gradually widening its effect until it embraces all earth and heaven.*

In the stillness of your mind, begin your prayer. Bless your body; let the healing forces flow freely through every cell of it, raising it surely, steadily to perfection. Make no attempt to heal specific ills; rather see the oneness, the wholeness of your body. Be not ashamed of your body. Be proud of it! Let it radiate the glory of its perfection.

Widen the circle of your prayer to include those nearest to you in spirit—family, friends, home, and work. See all filled with joy, see them prospering in the things of earth and the things of heaven. Feel your oneness with those you love who physically are far away. Place them fearlessly and freely in God's care, knowing them to be guarded, upheld, and divinely led by the same Spirit that leads you into still waters of peace. Bless your home and your work with the harmony and divine efficiency of Spirit.

Your prayer circle will grow as you include every acquaintance in your blessing, knowing for each that there is only one presence and one power, that each is a perfect expression of the one great God force. Let this harmonizing flow of spirit free your mind from every trace of prejudice, faultfinding, or resentment.

Bless the land where you live. See the great spirit of divine wisdom, justice, and love hovering over it to protect and guide it. Know that those who lead and govern are divinely inspired, that they are strengthened so that they may bear their responsibilities easily, know that they are guided in making every decision.

Finally the circle of your prayer will widen until it has no conscious limits. The spirit of the one Mind,

God, spreads over the whole world. Peace and love are the only realities. Every intolerance must go. There is no room for evil, for untruth, when this great force for good reaches out and out through a prayer begun in a human heart.

The circle of good animated through your prayer does not stop, but reaches on, spreads ever wider, in every direction until it embraces all earth and heaven.

PRISM OF PRAYER

How wondrous the prayer of gratitude,
that floods the soul by grace;
the whole of self kneels worshipfully
before God's very Face.

What ecstasy the prayer of love *bestows,*
infusing the heart laid bare;
radiant joy, as healing balm,
pervades life everywhere.

What peace the prayer of faith *pours over*
the mind, a tossing sea;
the rolling waves of doubt are stilled,
high vision is fixed on Thee.

What glory the prayer of praise *enshrines,*
Spirit, exultant, rejoices;
psalms of blessings resound within,
paeans of angelic voices.

— Lillian Wade Koerner

INTRODUCING A NEW WORD

"OPSIMATHY"

W. J. Thompson

The word *"opsimathy"* looks strange and sounds strange to us; yet it deserves a place in our vocabularies and in our lives. The word is found in some of the larger dictionaries. It means: *"Education obtained late in life."* Men and women everywhere need to be encouraged to follow "opsimathy," for it can be a decisive factor in deciding whether later years shall be bright or boring, blessing or blighting!

Contrary to the false maxim about old dogs and new tricks, it is gloriously possible to learn at any age, *provided one is in earnest about it and will use a real effort.*

As proof of this statement, look up the addresses of the many schools and colleges now opening their doors to multitudes of people past sixty-five who are taking up all sorts of subjects, thus making themselves more intelligent and interesting persons.

Prof. William Lyon Phelps declared: *"The best insurance against an interesting mind. . .*I like to make it possible for a man to live with himself so that he will not be bored with himself."

There are five golden keys to the treasure house of the mind: (1) Intention. (2) Attention. (3) Retention. (4) Distribution. (5) Repetition.

Intention. You must really want what you are seeking. If you are seeking. If you are not sincere in your quest, whatever you study will soon slip from you! Insincerity is bad anytime, anywhere, in anything; and this, of course, includes education. This is why "intention" comes first in seeking education.

Attention. In the ability to "fix" the attention lies the most precious of intellectual habits. One tendency of the mind is to be restless, and you must exercise continual effort to keep a definite subject be-

fore you. This very power of attention is a prime function of education.

Retention. The faculty of attention deepens into concentration, and this leads to retention. This ability to keep what you have gained is a genuine achievement and calls for constant use!

Distribution is an important factor in education. This is a two-way process; first, "instruction" from the Latin, meaning "to receive"; to take in; and second, "education" from the Latin, meaning "to lead out." Education is more than assimilation; it is also expression. You must use what you get in order to gain more! To some people this sounds paradoxical, but actually it is very practical, and it is "the royal road to learning."

Repetition simply means do all this over and over. Esther Baldwin York very wisely writes: "Whether by one's own bookshelf, or at some institution of knowledge, let's go back to school. To keep learning is to keep young."

A student in a famous university was under the impression he had been promised wisdom by that institution, and feeling the university had failed in this matter, he filed suit for $8,000. The court dismissed the case, and the presiding judge declared: "Wisdom is not a subject which can be taught, and no rational person would accept such a claim made by any man or institution." The familiar lines of William Cowper make this clear:

> "Knowledge and wisdom, far from being one,
> Have ofttimes no connection. Knowledge dwells
> In heads replete with thoughts of other men;
> Wisdom, in minds attentive to their own.
> Knowledge is proud that he has learned so much;
> Wisdom is humble that he knows no more."

The highest culture is the culture of the Highest; namely, God. The ideal of education embraces the whole man: physical, moral intellectual, crowned with the spiritual.

On the campus of a well-known university, there is a plaque which states: "The aims of this university are to assert a faith in the eternal union of knowledge and religion, set forth in the teachings of Jesus Christ."

And here is a great prayer for us all:

"Take my intellect and use
Every power as Thou shalt choose;
Take myself and I will be
Ever, only, all for Thee!"

SING AWHILE OF WISE MEN

Sing awhile of Wise Men,
Watchers of skies,
And travel in the footsteps
Of their surmise

Until, after a journey
Toilsome and far,
Rest follows worship under
The same Star.

— William Walter DeBolt

None of us knows what is ahead. . . . The important thing is to use today wisely and well, and face tomorrow eagerly and cheerfully and with the certainty that we shall be equal to what it brings.

— Channing Pollock

THE LORD IS WITH ME

Estelle Davis Taylor

I can and will endure, and overcome all trials and troubles God has not asked me to brave a lion in a den. God has not asked me to give a child as a burnt offering to test my faith. God has not sent me the cross of blindness, lameness. Nor has He made me destitute, nor a leper beggar at the gates of a city. There are no great bands of enemies sent out to hunt me and slay me.

Much, much less has been asked of me. I am asked to earn my living by the sweat of my brow and the strength of my back. I am asked to cope with petty annoyances, distractions, expenses and bills, weeds in the garden, lack of rain—and accepting and adjusting to the heart shattering loss of loved ones as they are called from the earth.

If others can rise to heroic statues in face of all they had to endure, then surely I can live out my days in simple service, in dignity, calling upon my faith to sustain me, His hand to guide, His love to comfort. I have this foreknowledge that life on earth is not all I have, that all of the joys and triumphs one may experience here are but small patches upon the wholeness of joy and victory of eternal life in the place He has gone to prepare.

We are called upon to endure, to accept, to adjust, to hope, to press on, to continue steadfast in the faith for truly "the Lord is a great God and a great King."

EXALTED HAPPINESS

Happiness like sunshine
Is not to hold—
Our scattered deeds of love
Bring bliss untold.

— Loreta Inman

THE ALCHEMY OF HAPPINESS

Presented here are the opening paragraphs from Volume VI of THE SUFI MESSAGE OF HAZRAT INAYAT KHAN, one of four volumes presented to our library by Mrs. Charles Baumberger, Jr., of San Antonio. "The Alchemy of Happiness" was the title of one of the lectures delivered by Hazrat Inayat Khan in the early nineteen twenties. It appeared first in the former quarterly, *Sufism*, and was later published separately. THE SUFI MESSAGE is published by Barrie and Rockliff in London for the International Headquarters of the Sufi Movement in Geneva.

THE SOUL in Sanskrit, in the terms of the Vedanta, is called *Atman*, which means happiness or bliss itself. It is not that happiness belongs to the soul; it is that the soul itself is happiness. Today we often confuse happiness with pleasure; but pleasure is only an illusion, a shadow of happiness; and in this delusion man may pass his whole life, seeking after pleasure and never finding satisfaction. There is a Hindu saying that man looks for pleasure and finds pain. Every pleasure seems happiness in outward appearance; it promises happiness, for it is the shadow of happiness, but just as the shadow of a person is not the person though representing his form, so pleasure represents happiness but is not happiness in reality.

According to this idea one rarely finds souls in this world who know what happiness is; they are constantly disappointed in one thing after another. That is the nature of life in the world; it is so deluding that if man were disappointed a thousand times he would still take the same path, for he knows no other. The more we study life, the more we realize how rarely there is a soul who can honestly say, 'I am happy'. Almost every soul, whatever his position in life, will say he is unhappy in some way or another; and if you ask him why, he will probably say that it is because he cannot attain to the position, power, property, possessions, or rank for which he has worked for years. Perhaps he is craving for money and does not realize that possessions give no satisfaction; perhaps he says he has enemies, or that those whom he loves do not love him; there are a thousand excuses for unhappiness that the reasoning

mind will make.

But is even one of these excuses ever entirely correct? Do you think that if these people gained their desires they would be happy? If they possessed all, would that suffice? No, they would still find some excuse for unhappiness; all these excuses are only like covers over a man's eyes, for deep within is the yearning for the true happiness which none of these things can give. He who is really happy is happy everywhere, in a palace or in a cottage, in riches or in poverty, for he has discovered the fountain of happiness which is situated in his own heart; as long as a person has not found that fountain, nothing will give him real happiness.

The man who does not know the secret of happiness often develops avarice. He wants thousands, and when he gets them they do not satisfy him and he wants millions, and still he is not satisfied; he wants more and more. If you give him your sympathy and service he is still unhappy; even all you possess is not enough, even your love does not help him, for he is seeking in a wrong direction, and life itself becomes a wrong direction, and life itself becomes a tragedy.

Happiness cannot be bought or sold, nor can you give it to a person who has not got it. Happiness is your own being, your own self, that self that is the most precious thing in life. All religions, all philosophical systems, have in different forms taught man how to find it by the religious path or the mystical way; and all the wise ones have in some form or another given a method by which the individual can find that happiness for which the soul is seeking.

Sages and mystics have called this process alchemy. The stories of the Abrabian Nights which symbolize mystical ideas are full of the belief that there is a philosopher's stone which will turn metals into gold by a chemical process. No doubt this symbolic idea has deluded men both in the East and West; many have thought that a process exists by which gold can be produced. But this is not the idea of the wise; the pursuit of gold is for those who as yet are only children. For those who have the con-

sciousness of reality gold stands for light or spiritual inspiration. Gold represents the colour of light, and therefore an unconscious pursuit after light has made man seek for gold. But there is a great difference between real gold and false. It is the longing for true gold that makes man collect the imitation gold, ignorant that the real gold is within. He satisfies the craving of his soul in this way, as a child satisfies itself by playing with dolls.

This realization is not a matter of age. One man may have reached an advanced age and still be playing with dolls, his soul may be involved in the search for this imitation gold; while another may have begun in youth to see life in its real aspect. If one studied the transitory nature of life in the world and how changeable it is, and the constant craving of everyone for happiness, one would certainly endeavour at all costs to find something one could depend upon. Man placed in the midst of this ever-changing world yet appreciates and seeks for constancy somewhere. He does not know that he must develop the nature of constancy in himself; it is the nature of the soul to value that which is dependable. But is there anything in the world on which one can depend, which is above change and destruction? All that is born, all that is made, must one day face destruction; all that has a beginning has also an end; but if there is anything one can depend upon it is hidden in the heart of man, it is the divine spark, the true philosopher's stone, the real gold, which is the innermost being of man.

Give me the strength and opportunity to make one person happy each day. If I succeed my day is complete; if I fail I count that day as lost. It follows that I must never make anyone unhappy. I must not speak a hasty, harsh word. It is an evil thing to lose good temper and speak cruel, angry words that hurt and burn. One cannot recall a bitter word; *happiness is forever.*

— G. Wallace Tibbetts

THE POTTER'S WHEEL

Zelma Dennis

The ancient art of fashioning the elements of the earth into a beautiful vase has long been symbolic of life itself. As a child I watched my father's strong fingers molding and shaping what was a shapeless mass of the gray raw materials of earth-clay. He turned this nondescript lump slowly on a wheel, placing his hands about the base and shaping gently.

With the motion of the wheel and the pliant, loving artistic touch of his fingers the graceful lines of a vase began to appear. It took time and patience and skill to form a vase of delicate design. From the creative soul of the artist the picture of beauty began to transform the meaningless into the meaningful.

We humans, too, are composed of the elemental earth and we are shaped slowly on the turning wheel of the Master Artist. Each of us is modeled in different vessels. Some are pitchers holding life-giving water. Others are vases of beauty inspiring the souls of mankind. Still others are shaped into the everyday media of living to serve humanity. All people are molded with equal loving care by the Divine creative artist whose joy is boundless when He can see His perfected wares reflecting the love of cheerful service.

Slowly upon the wheel of life we are molded. Joy and sorrow are the tools fashioning and strengthening our pattern and design. Each of the shapes displays the divine touch. One may be only a cup which holds a measure of happiness or a tiny vase that lifts a flower of beauty. Still another may be a staunch and sturdy bowl in which is poured the grains of the fundamental truth for everyday living. Each one serves the purpose of the divine will, molded from the creative heart of God and designed to fill the needs of all mankind.

SPARK OF SUBLIMITY

Aarno Davidson

IMPRESSIONS—a thought-provoking editorial in the August issue of this inspirational bimonthly ignited the spark for the lines that follow. The Editor's juxtaposing impressions, gained on a trip which found him winging at near supersonic speed across the country, brought to the fore a similar memorable experience which embossed an indelible impression upon my own receptive mind.

Instead of a luxury jet-liner, soaring through space at four, five or even six hundred miles an hour, we sat snugly in the ultra-modern spacious Planetarium of Griffith Park in Los Angeles, California, taking a mental tour into outer space.

The sky above our heads with its myriads of shimmering stars and planets were man-made. And yet, the illusion was so realistic that only after a few minutes one gained the impression he was actually in the out-of-doors gazing, with awe, at the greatest marvel of the universe.

For an hour we sat spellbound watching "close-ups" of the planets: Moon, Mars, Venus, Jupiter and Saturn. In less than sixty minutes we were treated to the most resplendent dawns and sunsets. The usual full moon's face was suddenly transformed into lifeless craters "millions of miles in diameter." And Saturn, by far the most spectacular illuminous planet in the firmament, was handed to us on a silver platter. Its fiery rings were disassembled in front of our very eyes as "separate worlds trillions of miles larger than our own puny planet Earth." Again, the shooting stars, meteors and comets added significantly to the most exciting spectacle the human eye is privileged to behold.

And thus we, too, saw ourselves "as specks that we are against the vast celestial horizon." We left this wonder of wonders and stepped outside. Here we looked down into a seemingly endless panorama of the "City of The Angels." A veritable tapestry of millions of flickering

lights and flashing neons; an awe-inspiring sight that leaves one speechless.

"We are so small," the editor writes. And again, "We are so big." How true! Gazing up the celestial heavens, man *is* but a speck in the vast horizon. But looking down on earth man appears to be a giant created in the image of God. How else could this "giant" create marvels like jets and planetariums, with all that ingenius and intricate machinery, if he were not made in the image of God? How could man create pyramids, Taj-Mahals, Madonnas, great symphonies, operas, ballets, soothing hymns and psalms, or towering church steeples if he did not possess that divine spark of sublimity?

It was fifteen years ago that I visited the same Planetarium. But then, at fifty, I obviously lacked that "spark of sublimity" to see the wonders of nature and man as I see today at sixty-five. In fact, I was so deeply moved by what I saw that I went home and gave birth to the following poetic brain child:

Surrounded by kindred star-gazing people
Of many a nation, color, creed and race,
We sat in the Planetarium's palace
While mellow music sanctified the place.

The incandescent lights soon faded
As one by one the planets speckled the sky:
Pale Moon, red Mars, bright Venus, Saturn
And myriad other "bodies" glided by.

In orbital splendor of sheer perfection
God's mighty giants slid from East to West,
While shooting meteors blazed the skyline
And powdered atoms scattered some far-off crest.

Uplifted, as if on wings of Hermes,
Outside I gazed, saw millions of man-made stars
Kaleidoscopically tremble. Then wondered:
Could sights like these be seen on Moon or Mars?

And with all man's magic, wonder and wisdom's worth
Why can't he bring order to this strife-torn earth?

THE MAN OF POWER

Mark Halpern

One of the greatest of spiritual powers available to every person is prayer. When correctly used, with faith and understanding, prayer has a mighty potency. But there is a right and a wrong way in which to pray. There is the selfless prayer and the prayer that is selfish. Only the prayer that is free of self can enkindle the spiritual fire of Divine Potency....

* * * *

IN JERICHO, at the time the Master of Galilee was giving his wonderful message of hope, there lived a wealthy dealer in precious gems called Azar. Besides being the richest man in Jericho, he exercised great power in the city, through the good graces of the Roman procurator Pontius Pilate in Jerusalem, to whom he was in the habit of presenting rare specimens of his costly merchandise.

With his wife, Deborah, and his daughter of sixteen, Naomi, and also several servants, Azar occupied a pretentious home in the city's most choice locality. The finest and oldest of wines filled the cellar and were served in golden goblets encrusted with flashing jewels. And the wide variety of exquisitely prepared foods that could daily be found on his dining table were of a kind befitting a monarch. Indeed, Azar often boasted that not even Pontius Pilate lived in more princely luxury than he permitted no one to stand in his way.

Were it not for one thing, Azar would have been utterly content with life. But the richer and more powerful he became, he found that Deborah grew quieter and more retiring, her soft dark eyes appearing pensive and even brooding. Finally, one evening, he mentioned it to her when they were alone. "I cannot understand you, Deborah. What is troubling you? Are you ill, perhaps?"

"No, Azar—I—I am quite well."

"Then what is it—what are you hiding from me? You know you should be the happiest woman in all Jericho—nay, in all Judaea. And yet you look as though you were not at all pleased at being the wife of the wealthiest and most powerful man in the city."

"I am sorry, Azar. I suppose I should be both proud and pleased. You are very wealthy—and very powerful, it is true. And you are the most feared man in Jericho—is it not so?"

"If you prefer to use the word *fear* for respect, then I am what you say, Deborah. When a man has worked as hard as I to reach my present position of power, he is deserving of some respect."

"You may call it respect, Azar, but it is really fear that the people of Jericho feel toward you. Think you that they are unaware of your ruthless persecution of those who have dared to oppose you and stand in the way of your selfish ambitions? Nay, Azar, they know that you have brought the support of Rome, and that Pilate's cohorts are always available to help you carry out your plans."

"You are becoming more and more difficult to understand, Deborah. Instead of being grateful to a husband who has provided you with every comfort and luxury that a woman could desire, you seem discontented and far from happy. And. . .why is Naomi not here this evening? And why has she absented herself on several other occasions? I will tell you. She has been reported following other occasions? I will tell you. She has been reported following that young dreamer from Nazareth who goes about preaching in parables. It is about time our daughter was betrothed to some young man of good family, instead of listening to the fanciful stories of this impoverished young Galilean. If news of Naomi's folly gets to Pilate, I shall lose whatever prestige I have. Yes, marriage will put a stop to her nonsense!"

"But Azar, Naomi has told me she does not yet feel ready for marriage."

"It is not for her to judge whether or not she is ready! I am the

best judge of that, Deborah. But enough for this night. I am leaving for Jerusalem at dawn with some precious stones for Pilate. I will deal with Naomi on my return."

LATER THAT EVENING, dark-haired youthful Naomi entered her home and hurried to her mother's chamber. Deborah, who had just retired, brightened on beholding the radiant joy in her daughter's eyes, as she exclaimed: "Oh, Mother, you should have heard him! The love and compassion in his voice! And the wonderful prayer he taught us!"

"Prayer, Naomi? I should like to hear it, my child."

"Then listen carefully, Mother, to these words he spoke: *'After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation but deliver us from evil. For thine is the kingdom, and the power and the glory, forever. Amen!'*"

"Thank you, Naomi—thank you, my child. It is indeed a wonderful prayer. And those words—'Thy will be done'—they seem to remove a great weight from within me. '*Thy* will be done'—not *mine!* How wonderful. Repeat it again—slowly my child—and I will say the words after you until I have learned it too."

And so Deborah memorized the prayer that night before falling asleep. She continued to use it in the following days. One afternoon, however, she was surprised by Azar, who had returned unexpectedly from a trip. Hearing his wife's voice and wondering with whom she was conversing, he knocked at the door of her chamber, entered, and found her on her her knees, praying.

"What is this, Deborah? What are you doing on your knees?"

"Praying, Azar."

"Praying? What have you to pray for? Am I not able to provide for all your needs? Praying is only for weaklings, who cannot get what they want through their own efforts, so they petition God. I do not have to pray. I use my own power to get whatever I desire—and I permit nobody to stand in my way."

Deborah rose to her feet slowly. "Ah, Azar, what has happened to you? When we were first married, we lived simply among the friends of our youth, and we were happy and contented for a few years. Then, this madness of power and riches entered your blood and you have never been yourself since."

"It is you who have not been yourself, Deborah. And that is not all—you are influencing our child to turn away from me, and my plans for her. I shall have to take her in hand. But what were those words I heard you say when I came in....'Thy will be done?' Whose will, Deborah?"

"God's will. I was praying that God's will be done."

"That is something I will never say. *It* is my will that must be done—my will, Deborah, do you hear?

FROM THAT EVENING forth everything seemed to go wrong in Azar's world of business activity. Misfortune followed misfortune. A valuable cargo of precious gems which he had shipped to Rome was lost at sea in a mighty storm that caused the boat to sink. Then, a band of outlaws, made up some of the men whom Azar had caused to be dispossessed of their property and banished from Jericho, broke into the dealer's home when the family was away on a visit to Jerusalem. After dispersing the frightened servants and seizing whatever valuables they could find, they set fire to the house and disappeared.

And in the midst of Azar's adversity, Pilate turned cold toward the merchant of Jericho. Compelled to move with his little family into humble quarters, Azar bitterly bemoaned his fate.

But his wife and daughter did not appear to be affected by the change in the family's circumstances, Instead, they went about helping

those in the neighborhood who were even less fortunate than they themselves, sharing whatever they had with others.

As for Azar, his many days of bitterly nursed resentment and worried sleepless nights finally proved too much for him. He grew ill and took to his bed. One day when Deborah and Naomi were present with him, he said: "I have no longer any desire to live. All that I once prided myself on, is gone—my wealth, my power—everything."

Naomi spoke up eagerly: "Oh, Father—if only you would pray with mother and me."

Lying there on his bed, broken and crushed by the severe lessons his life of willful pride had brought upon him, Azar was held, despite himself, by the devotion in the gentle loving eyes with which Deborah and Naomi were regarding him. Finally he whispered, "You mean that prayer to God which says, 'Thy will be done?'"

"Yes, Father."

Azar gazed at them for a moment. Then his weary ravaged face softened in a smile, and he nodded in surrender. Joyously, his wife took his hand in her own. "Azar—Azar, my beloved. It is long years since you have smiled like that. I have prayed that I might see that smile again."

"It is well, Deborah. I have been a fool—a vain arrogant fool. But—all that is over. Teach me the prayer of the young Nazarene. . I, too, would pray, *'Thy will be done'*. . . ."

And so Deborah uttered the prayer Naomi had heard from the lips of the Nazarene, voicing a phrase at a time, and waiting for her husband to repeat it after her. When they came to the words, *"Thy will be done in earth as it is in heaven,"* Azar repeated them slowly and emphatically; then observed, as though to himself, "That young dreamer of Nazareth... he is a man of great wisdom—a man of power. . . ."

* * * *

As long as there are millions of human beings on earth who selflessly pray, "Thy will be done," man may still hope for the dawn of a higher civilization of lasting peace. For such Christly praying goes straight to the heart of Cosmic Love and brings down the Peace That Passeth All Understanding, thus helping to spread the true Spirit of Harmony over all the earth.

GOD IS LOVE

Pray not He should give you bread or wine,
But thank Him for His love divine.
Pray not your brother love you,
But for strength to love him, too.
No matter what your brother has been,
Remember you are not free of sin.
Pray not for clothes or fine employment,
But thank Him for gifts for your enjoyment.
Poverty exists only in the soul.
No one is poor who has God as his goal.
The message is plain, if you will hear it.
Let love of God fill your spirit.

— Florence Beck Unangst

THE LOVE OF GOD

Archbishop Iakovos

"And Herod pleased with the dancing of the daughter of Herodias, his concubine, said unto the damsel, 'Ask of me whatsoever thou wilt, and I will give it thee.' And he sware unto her, 'Whatsoever thou shall ask of me, I will give it thee, unto the half of my Kingdom.'" (Mark 6:22, 23)

This is the usual way men love one another, and always in exchange for something. This is the way parents love their children, and children their parents. This is the way friends love one another, and even those who swear that their love is selfless and eternal.

Human love seldom implies a sense of sacrifice. It is as selfish as the flesh. And for this reason human love has never been a challenge; it cannot be a challenge. All human love can be is a lure or a condition, but never a challenge. For the small children it is a lure, for the grownup a condition, even an agreement. But not a binding one—not a challenge to anyone.

Different is the way in which God loved or loves us. *"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16)* God's love is sacrifical—equal to a total sacrifice—a most selfless altruistic sacrifice. God's love is never given in exchange; it is given in order that you and I would not perish, but be saved—and not momentarily, but unto eternity. And this is our challenge—not to give back to God the kind of love He gave us, but to use His love so that we would have life everlasting.

Have you ever thought in these terms of the love of God? Have you

Archbishop Iakovos, Primate of the Greek Orthodox Archdiocess of North and South America, is one of the world's leading churchman; in addition to his high position in Orthodoxy he is a noted ecumenical figure and serves as one of the six presidents of the World Council of Churches. His remarks on these pages were delivered to some five thousand delegates to the fourteenth international conference of the Greek Orthodox Youth of America organization at Hartford, Connecticut, in late August.

ever considered such a possibility that love is a challenge, or to put it more correctly, your challenge? Have you ever thought of the love of God as of a binding force, of a force that would overpower you with such faculties as to reach life everlasting, eternity itself? Can you realize that we are challenged by the greatest of all challenges, the challenge to be saved? Would you be willing to concentrate your thinking even for a few moments upon this most challenging challenge?

For you cannot reverse history or reality, even when you employ the most fascinating arguments or rationalisms. God exists whether you want Him to or not. Whether you can prove his existence or not! Regardless of a prevailing self-contradictory agnosticism or existentialism! God exists! Furthermore, He takes personal care of you and of me. And that which is more frightening, God cannot be mocked!

You can argue all you want; you can be as rational and as clever as you want; you can play with the absolute moral notions and values as much as you want; but you will never disprove the existence of God. Nor can you free yourself from your most formidable enemy and critic—your own conscience. You will always know deep in your heart that human knowledge does not necessarily lead unto the knowledge of truth, and the kind of freedom you are striving to attain is nothing else but a spiritual bondage and a moral servitude.

Scientists of all nations have stated more than once that we have already become the servant of technological power, which we were planning and hoping to place at the service of mankind.

The crying need of our soul is to free itself from the most seductive and most misleading illusions of our times. For years we have been lured by the new creations, insisting that we human beings of the twentieth century could build without the help of God. And now that we are so near to placing the finishing touches to our imagined creation, we discover that we should destroy it before it destroys us. The constant fear that torments our minds and hearts is the fear of perishing at the height of our technological advancements and accomplishments. Yet there is no hope in sight but our renewed effort to transcend our powerful infirmities and rediscover God and the meaning and the extent of His love for us.

The only power which can deliver us from our abundant evil and ill is the love of God, when it is seen and felt as a challenge. We shall never be able to liberate or force ourselves from the nightmare of our fast-growing technological power, unless we accept the challenge of channeling it for the good of our fellowman. The irony is that we try to combat and halt the menace of atheistic and materialistic communism abroad, while we place ourselves at the mercy of the most anarchical ideas here at home.

I would not resist any revolution aimed at exalting the spiritual and moral level of modern man; but I do resist the mockery of the revolution that many of our young men and women ascribe to, and which in essence is nothing but the abolition of all moral restrictions, and the deification of the most frail human reasoning the world has ever known.

Therefore, I call upon you, my young friends, to rebel against the rebellion that threatens the very foundation of our society. I call upon you to rebel against such slogans as *"everything is relative,"* or *"permissible."* I call you to rebel against the blase types of pacifists, who yield themselves everyday to the tyranny of present-day amorality. I call you to rebel against all notions of human love, as understood today, and to meet the challenge of the love of God, which is the greatest challenge of all.

You have to conquer evil; you have to master passionate thinking and living; you have to overcome the most shameful reasoning that dictates to you to commit all kinds of foolishness and find out about everything by yourselves, instead of exposing yourselves to the wisdom and experience of the ages.

The love of God will fortify and enable your will, and will enlighten your mind to learn to discern how you can love, and how, through love, you can save yourselves and your fellow young men and women. Young men and women often become the victims of their trust or love. Learn how to use, and permit no one to abuse trust, friendship and love—and thus prevent our society from perishing, our Christianity from bankruptcy, and the generations to come from the shame and the guilt that mars the face of the present generation.

JEWISH — CHRISTIAN CONSULTATION

— Statement issued by participants in Consultation

From August 16 to August 20, representatives from member churches of the World Council of Churches and Staff members of the World Council of Churches, and representatives of Jewish bodies invited through the agency of the Synagogue Council of America, met in the Ecumenical Institute, Chateau de Bossey, Geneva, Switzerland.

The purpose of the consultative gathering was to study problems of common social concern. The meeting brought together Jewish and Christian laymen and clergy representing local, national and international bodies. Participants were from Denmark, France, Germany, Great Britain, Greece, India, The Netherlands, Roumania, Switzerland and the United States.

The formal papers and the study sessions explored the situation in which modern man finds himself today. Suggestions were given both from a Jewish and a Christian viewpoint as to man's proper response. Surveys given by Christian and Jewish participants stressed that man's situation contained both prospects of hope and elements of danger. The unifying and alienating factors of modern society were described.

The overwhelming evidence indicated that modern man is affected by technological change and new modes of industrial organization (including automation and computerization). While these have greatly enhanced the possibility for human freedom and dignity, man suffers from alienation, rootlessness and loss of identity. The erosion of religious traditions, changes in the character of the family, modern communication, jet-age transport and high mobility have placed heavy burdens upon the individual. Dwarfed by space and his personal worth weakened by industrial society's emphasis upon the machine, modern man questions the very purpose of his existence. The quest for meaning is one of the major concerns of the twentieth century man.

Reports were also given concerning cooperation between Christians and Jews in France, Germany, Roumania, Great Britain and the United States.

Acknowledging the challenge to our diverse religious traditions, the representatives stressed that their respective and unique faith-communities must help to alleviate the depersonalized situation in which man finds himself. Religious disciplines must meet the action and passion of our age by re-developing a sense of community within their own religious traditions, and a sense of community among all men. The members of the consultation agreed that they must act together on matters of common social concern. It is anticipated that further consultations will take place.

Many are the Temples they have built
in many lands:

When will they, with love and humility
in their hearts,

Build the Temple of Man?

—T. L. Vaswani
(From MIRA)

Once Zalman interrupted his prayers
and said: "I do not want your paradise.
I do not want your coming world.
I want You, and You only."

From Martin Buber, TALES OF THE HASIDIM: EARLY MASTERS (New York: Schocken Books, 1961), p. 267.

THE VALLEY OF CONTENT

THE richest man in the world lives in Happy Valley. He is rich in values that endure, in things he cannot lose—things that provide him with contentment, sound health, peace of mind and harmony within his soul. Here is an inventory of his riches and how he acquired them:—

He found happiness by helping others to find it.

He found sound health by living temperately and eating only the food his body required to maintain itself.

He hates no man, envies no man, but loves and respects all mankind.

He is engaged in a labour of love with which he mixes play generously; therefore he seldom grows tired.

He prays daily, not for more riches, but for more wisdom with which to recognize, embrace and enjoy the abundance of riches he already possesses.

He speaks no name save only to honour it; and he slanders no man for any cause whatsoever.

He asks no favours of anyone except the privilege of sharing his blessings with all who desire them.

He is on good terms with his conscience; therefore it guides him accurately in everything he does.

He has more material wealth than he needs, because he is free from greed and covets only those things he can use constructively while he lives. His wealth comes from those who have benefited by sharing his blessings.

The estate of the Happy Valley which he owns is not taxable. It exists mainly in his own mind, in intangible riches which cannot be assessed for taxation or appropriated except by those who adopt his way of life. He created his estate over a lifetime of effort by observing Nature's Law and forming habits to conform with it.

To **be happy**—make others happy!

— From THE SPIRITUAL HEALER
(Published in England)

Submitted by Murray Young

MY SOUL HAS WINGS

Mildred Long

MY SOUL has wings to scale the utmost heights and explore the far reaches of heavenly places.

The darkness of earth cannot bind my wings. The trackless sea of grief holds no terror for me. For the wings of my soul will soar and bank, fly and rest, until all is calm again. Unchartered deserts of misfortune may lie before me, but my wings bear me triumphantly above and across those barren wastes and set me down again in green pastures and by still waters. For the Lord God has made me only a little lower than the angels. To me as well as to them He gives wings.

My soul has wings, the wings of faith and prayer.

These wings give me the power and the freedom of the eagle. They enable me to build the house of my inner life on solid rock high above the city mist and smoke, out on the far reaches of a lofty crag.

Here I live in the world but not of it. From this high vantage point I see the adventure and challenge of life.

I make my contacts with men and things, but ever and anon I fly back to my pinnacle and breathe deeply of the air of celestial purity.

With these powerful wings I rise above all worry, fear, anger, and resentment. The siren cries of self-pity cannot reach me.

My wings carry me to unknown heights of joy and peace, and soaring wider and higher, I sail unhampered far into the outer reaches of spiritual understanding.

And in these high flights my soul is reborn, revitalized, that it may return to earth and live its life span in the glory of a never-dying realization: the power of God indwelling.

NOTICES and COMMENTS

NEW ADVISOR. One of the most important functions of Fellowship in Prayer is that of an advisor. Our advisors are individuals who have accepted the responsibility of furthering the work of the fellowship through special effort and personal contact. A fellowship like ours consists of those who give of themselves in many ways—in full and part-time capacities. In order for the work to go forward—to expand and grow—it is important that in various areas of the world we have spokesmen who will stand as representatives of the work in a recognized capacity. It is with particular pleasure, therefore, that we announce a new advisor in the Western Zone—Mr. Aarno Davidson.

Not only has Mr. Davidson demonstrated deep interest in Fellowship in Prayer and the bimonthly for many years, he is a most selfless and dedicated worker for *truth* and spiritual values. Though he needs little introduction, we are happy that he has prayerfully accepted our invitation. In his new capacity, we are confident he will be of invaluable assistance to Fellowship in Prayer.

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ABOUT THIS ISSUE. An effort has been made in this issue to not only give an emphasis to the stirring and encouraging religious developments on the international scene, as seen in the visit of Pope Paul VI and the Jewish-Christian Consultation in Geneva, but also to give stress to the all-important power of prayer which seeks Divine guidance for all men. It is encouraging, in this regard, to have among the Fellowship so many faithful writers who share their spiritual inspiration with all readers. Several of these loyal contributors are represented in this issue.

It should be again pointed out that this bimonthly also welcomes and encourages articles and poems from those who share the goals of the Fellowship. Many new writers have made themselves known to us over the years and it is hoped that others will submit their work for consideration.

The issue also contains some excerpts from other publications. Because of space limitations, it is impossible to re-print from all of the

great many excellent religious periodicals that come to our attention, but we will continue to endeavor to extract those selections that will be of special value to all readers.

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CIRCLES OF PRAYER. Many places across the country, around the world, men and women come together regularly for the purpose of mutual prayer. It has been the hope and prayer of those who started and have continued this bimonthly that the thoughts contained in these pages can be of assistance to such groups. We feel that, on an increasing scale, this can be possible because, just as Fellowship in Prayer was born and has continued mainly on spiritual assistance, so has the local prayer-circle movement.

Among the many individuals who have stimulated the formation of prayer groups is our Western Zone Advisor, Henry J. Gernhardt of Twin Falls, Idaho. Over the years he has been influential in uniting thousands in prayer in many places. In a recent communication, he tells of his continuing endeavors in the promotion of "real prayer," which he describes as "a response to God" and "fellowship in prayer . . . a work of the Spirit in prayer."

Mr. Gernhardt also sends along a prayer he wrote which is used in a Dial-A-Prayer telephone service sponsored by his church. For the use of others, we carry it here:

> O God, we thank Thee for the promptings to pray; to fellowship in this Dial of Prayer. We pray for each other, and unitedly for all others.
>
> Please draw together the peoples of this Nation, and all the Nations in a fellowship of Faith in Thee, and faith in the worth and power of prayer.
>
> Help us to look for, and see in all people the good that resides there. Help us to be forgiving. If we think and feel that we have been wronged by them.
>
> May we live to be helpful, by being thoughtful, considerate and kind. Increase our measure of patience and hope through faith in Jesus Christ. Amen.

HARMONY IN PRAYER. As we consider the prayer-circle movement, it is important also to point out the global scope of the endeavor. In England, much good work is being accomplished by the Guild of Prayer and Spiritual Healing, founded in 1926 by the late Mr. Charles A. Simpson through the inspiration of "Dr. Lascelles," and carried on by The Seekers' Trust. Through these channels, some 130 half-hour prayer circles meet weekly and offer prayers for over 9,000 names.

These "Harmony Prayer Circles" continue to expand, we are informed, and the movement has made it possible to erect a special Conference Hall, where the work is being broadened.

For many years, Fellowship in Prayer has endeavored to maintain a "prayer link" with these brethren overseas, and at this point we must, and do, offer extra prayers for their spiritual growth.

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THE HIDDEN LIFE OF PRAYER. We are pleased to recommend the new American edition of *The Hidden Life of Prayer* by Dr. D. M. M'Intyre, a small but powerful book which is published by the Bethany Fellowship, Inc., of Minneapolis, Minn. The compact volume is more than a book for reading; it is a devotional work which not only offers but commands contemplation and meditation.

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LIFE IN MOTION

Consider the Universe
With galaxy of myriad stars
In the milky way,
Consider the Centuries
(Of men in many worlds)
And be reluctant to name disturbance
As any other thing than rightful
Geometrical Implication.

Consider ice
And the slow grinding action of eons
(Visible and invisible)
With motion like the rhythm of wing;
Consider the changing pitch of sound
And the heavy approach of wind and hail
And alternating tides. . .
Then fear to assume authority on much of anything.

Pause in proper exaltation
For any classic episode
Of here or far neighbor
(Incomplete in an incomplete dream)
Then come to know an orb of sand
Or even a mark on a map of Mars
As significant
And not unrelated to the Scheme.

— Carla Patsuris

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